



THE PARISH OF OUR LADY & ST. WULSTAN

WOOD STREET, SOUTHAM CV47 1PP

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The parish is part of the Archdiocese of Birmingham: Registered Charity No 234216



02.08.2020 - Eighteenth Sunday in Ordinary Time

The Lord Who Feeds Us

Today we celebrate the great love of God that not only gives us life, but also sustains that life with the food of the Eucharist, the love of God made visible in Christ our Lord.

Masses & Intentions

Sunday 02 9.30am	<i>Eighteenth Sunday in Ordinary Time</i> Jenny Scull RIP
Monday August 03	<i>Feria in Ordinary Time</i> People of the Parish
Tuesday August 04	<i>St. John Mary Vianney, Priest</i> Jenine Curry RIP & The Curry Family
Wednesday August 05	<i>Dedication of the Basilica of St. Mary</i> Joanne Stewart (Intentions)
6.00pm	<i>Eucharistic Adoration & Individual Prayers</i>
7.00pm	<i>Maureen & Jim Stewart & Family</i>
Thursday August 06	<i>Feast of the Transfiguration of the Lord</i> The Connor Family
Friday August 07	<i>St. Sixtus II, Pope & Companions, St. Cajetan, P</i> The Doran Family
Saturday August 08	<i>St. Dominic, Priest</i> Thanksgiving (T&MC Family)
Sunday August 09	<i>Nineteenth Sunday in Ordinary Time</i> Amalorpava Mary (Birthday)

Welcome to Mass in our church this Sunday.

I am very pleased to inform that the 'Individual Prayer' time and the evening Mass last Wednesday was very well responded by our parishioners. Thanks to those who were able to come along and we are very grateful to our stewards for their dedicated service in looking after us to be safe. All are welcome to make use of this opportunity.

As some parts of our country have seen a surge in Covid 19 cases, localised restrictions are in place. Along with this many countries around the world are still struggling with the pandemic with alarming increase in number of the infected. Let us pray for those in power and those making decisions, that they may be more effective in their responsibilities and respectful of human lives, particularly of those on the margins of the society. Let us pray to God that the pandemic will end soon.

Please pray also for all those who are unwell and housebound / self-isolating in our parish and community, especially those affected by Covid 19 and those serving in frontline services.

Guidelines and restrictions such as social distancing, wearing face mask, use of sanitizers in the church are in place. Let us observe them.

Visiting the housebound / sick in the parish will resume only when it is safe to do so.

Please be encouraged to celebrate the **Liturgy of the Hours**. For accessing 'Liturgy of the Hours' or 'the Readings at Mass' please visit: <https://universalis.com> for assistance.

www.wednesdayword.org offers reflections (Lectio Divina) as well as reflections / activities for children & family.

A Family Day Out with Jesus (Matthew 14:13-21): Every mother knows the disaster-situation of the family day out when the shops turn out to be closed and the emergency supplies have been left at home. This lot have been following Jesus three days on the trot, and there must have been nothing left at all to eat. Jesus turns the disaster into a party for that huge crowd of people. Left to our own resources we are helpless, but Jesus can deal with that. How many were there? We don't know, for the numbers are symbolic. In the Bible 'twelve' alerts us to the tribes of Israel. So the twelve baskets of scraps show that the crowd is the twelve tribes of Jesus' new Israel. The way Jesus takes the bread and says the blessing must remind any Christian of the Eucharist. So this gigantic field-party was a sort of Eucharist, Jesus at the centre of his people, entertaining them and cheering them. It probably wasn't very orderly. There would have been children enjoying the food and then running around and tripping up themselves and others. An African Mass is often like that, with lots of singing and dancing and celebration. That is why the Sunday Mass is so important: meet your friends and celebrate Christ together!

What does this Gospel teach us about the Eucharist?

Dom Henry Wansbrough OSB

Pope's Prayer Intention for August - (The Maritime World): We pray for all those who work and live from the sea, among them sailors, fishermen and their families.



Sanctuary Lamp: The Sanctuary Lamp burns this week for **Margaret & William Mullen RIP**. May God grant them and all the faithful departed eternal rest, strength and support to all those who are grieving.



Congratulations to Bernard & Jill Cadogan who will be celebrating their Golden Jubilee of their Wedding on Aug 1st. Let us offer them our prayers and best wishes.

Sick: Please pray for all those who are unwell at this time, especially all those who are affected by Covid-19, those who are in isolation and all who help / take care of them as well as all those who serve our communities in frontline jobs.

RIP: Please pray for **Jenny Scull, Janine Curry, John Clifford** and all those who died recently and for all the faithful departed. *May they all, through the mercy of God, rest in peace. Amen.*

Telephone support: Some of our parishioners are supporting each other by telephone. Please phone 811703 (Shirley) or email (shirley@shirleyrush8.plus.com) if you want a chat or to receive calls or if you would like to join those who are calling others.

ACT OF SPIRITUAL COMMUNION

My Jesus, I believe that you are present in the most Blessed Sacrament. I love you above all things, and I desire to receive you into my soul. Since I cannot now receive you sacramentally, come at least spiritually into my heart. I embrace you as if you have already come and unite myself wholly to you. Never permit me to be separated from you. Amen. - St. Alphonsus Liguori

PRAYERS FOR THE PANDEMIC: FOR THOSE WHO ARE ANXIOUS

God of Gethsemane, who knew deep anxiety, the desire for the cup to be taken away, your sweat dropping onto the clay of earth like blood, be with those who suffer at this time from anxiety, the fear of their world running out of control.

The facts alone fan the embers of anxiety in all of us: the grim daily numbers, the fear of falling ill, of facing our end. In our loneliest darkness, in the night of our Gethsemane, may we find you there. Amen



(Raymond Friel)

This is what prayer should be like, according to St. John Vianney



We should examine our own prayer life based on these experiences of the Cure of Ars.

Prayer can be confusing at times, especially when prayer is described in any number of ways. We may have been told that prayer consists of “saying your prayers,” reciting such beautiful formulas as the Our Father or Hail Mary.

While these prayers are perfect to build our spiritual life with and can help us weather many trials in life, God often calls us to something deeper.

St. Therese of Lisieux is cited in the *Catechism of the Catholic Church* as saying, “For me, prayer is a surge of the heart; it is a **simple look turned toward heaven**, it is a cry of recognition and of love, embracing both trial and joy” (CCC 2558).

While this may seem like a simplistic view of prayer, it gets to the core of what prayer really is. Prayer is meant to be a loving relationship, and often even a simple glance from our loved one can set us on fire with heartfelt feelings.

The *Catechism* also recalls a similar story from the life of **St. John Vianney**.

Contemplation is a gaze of faith, fixed on Jesus. “I look at him and he looks at me”: this is what a certain peasant of Ars in the time of his holy curé used to say while praying before the tabernacle. (CCC 2715)

Sometimes this is all we have to do during prayer. We simply need to **gaze at Jesus** and let **Jesus gaze back at us**.

St. John Vianney expresses in his own words a similar sentiment in a prayer he composed.

*My Jesus ... we can only be satisfied by setting our hearts, imperfect as they are, on you. We are made to love you; you created us as your lovers. It sometimes happens that the more we know a neighbor, the less we love him. But with you it is quite the opposite. The more we know you, the more we love you. Knowledge of you kindles such a fire in our souls that we have no energy left for worldly desires. **My Jesus, how good it is to love***

you. Let me be like your disciples on Mount Tabor, seeing nothing else but you. Let us be like two bosom friends, neither of whom can ever bear to offend the other.

When we examine our own prayer lives, let us use these experiences of St. John Vianney to discover how close we are to God. Do we stop and let God gaze at us in love? Do we feel his presence wash over us?

We don't have to make prayer complicated. Sometimes, **we just need to rest and let God's love overcome us.**

(Philip Kosloski <https://aleteia.org>)

St. Dominic (ca. 1170-1221): Dominic was born to the well-to-do Guzmán family in the town of Caleruega in northern Spain. As a young man, he studied the liberal arts and theology at Palencia. After he was ordained a priest, he joined the cathedral canons of the city of Osma, who lived a community life under the rule of St. Augustine.

When he was about 30, Dominic accompanied his bishop on several diplomatic missions in northern Europe. In the course of these travels he became aware of the religious ideas of the Albigensians, a Manichaean movement in southern France. This sect believed that the soul is good and the body is evil and that man must be purified and must not indulge in any physical pleasures. The Pope had sent legates to counteract the movement, but with their sumptuous clothes, fine horses, and numerous attendants they only succeeded in reinforcing the Albigensians' beliefs. Dominic saw that the only way to preach orthodox doctrine effectively to these people was to be as poor as they were and to be thoroughly knowledgeable in Christian theology. He stayed in southern France for several years and, together with a small group of like-minded men, tried to put his ideas into practice by preaching, studying, praying, and living in poverty.

After a papal crusade crushed the heretics, in 1215 Dominic and his group of 16 were welcomed by the bishop of Toulouse and established as the official preachers of that diocese. Dominic then went to Rome, where he obtained Pope Innocent III's approval for the establishment of a religious order dedicated to preaching and based on a deep knowledge of the Scriptures and Christian truth. Until this time religious orders had been associated with monasteries, where men lived apart from the world and spent their time in prayer and physical work. But Dominic conceived of a group of men who would be dedicated primarily to preaching and thus to helping people in the mainstream of life. Living together in a city house, where they would pray and study, these men would be able to go wherever they were needed and would substitute study for the traditional manual labor of monks.

In 1217 Dominic showed his confidence in the men who shared his ideal and scattered the little group of 16 around Europe. He sent some to Paris to study theology, some to Bologna to study law, and others to Rome and Madrid. Two stayed behind in Toulouse and two more in nearby Prouille. Wherever they went, these men attracted others, and soon there were hundreds of followers of Dominic's ideal, many of them students and masters at universities.

During the next 2 years Dominic traveled over 3,000 miles on foot, visiting and encouraging his men in Toulouse, Paris, Milan, Rome and in Spain. In 1220 the first meeting or general chapter of the friars took place in Bologna, and there it was decided that the order would have a representational system of government, with the friars in each house electing their superiors for fixed terms. These representatives met again in 1221 and divided the order geographically into provinces. Shortly after this meeting Dominic died in Bologna in 1221; he was canonized in 1234.

Dominic's genius had several ingredients. He was a charismatic leader, able to evaluate a situation and act decisively. He had confidence in his own ideals and in the people who shared them. His mind was sharpened by study, but before he wrote, lectured, or preached, he turned to God in prayer. It was said of Dominic that "he loved everyone, so everyone loved him." By 1256 the group he had founded had over 13,000 members, and it continues to flourish today.